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# Christian Science Sentinel



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"What I say unto you I say unto all, WATCH."—Jesus

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[Healing experiences in *Sentinel* articles for children as well as adults are carefully verified.]

Founded in 1898 by Mary Baker Eddy,  
Author of the Christian Science Textbook,  
*Science and Health with Key to the Scriptures*



Marca Registrada

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# Christian Science Sentinel®

Marca Registrada

"What I say unto you I say unto all, WATCH." Jesus

## The Everywhere of God's Presence

JACK EDWARD FOSS

The omnipresence of God as understood in Christian Science is not a physical, temporal everywhere, but the incorporeal, infinite all-presence of Spirit, eternal Mind. Man is never absent from God. Therefore he can never be separated from good, because God is good. Good never originates in persons—who may be separated from us—nor does more good reside in certain localities than in others. God's love is not distributed randomly throughout the universe or inequitably among His children.

In Genesis we read how a glimpse of the universality of spiritual good was revealed to the patriarch Jacob when he was fleeing from the wrath of his brother, Esau.<sup>1</sup> Separated for the first time from his family and home, Jacob needed assurance that he had not also separated himself from God. This assurance came in the form of a dream or vision in which he beheld a ladder that reached to heaven, with "the angels of God ascending and descending on it."



Jacob understood by this vision that the God of his fathers was still with him even though he was now a fugitive and an exile. "And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not."

Wherever we find ourselves, and however discordant circumstances may seem, there is always available a "Jacob's ladder," or mental stairway by which our thoughts may rise to heaven, harmony. Only when our thought is elevated above earthly and selfish considerations do we find a sense of peace and the assurance of God's care for us. Although Jacob consecrated the place where he had slept and named it Bethel, or "house of God," it was not that particular geographical location that had brought him to "the gate of heaven" but his state of thought. In reality, man dwells at all times in the house—or consciousness—of God, good.

Mary Baker Eddy, who discovered and founded Christian Science, tells us, "Abraham, Jacob, Moses, and the prophets caught glorious glimpses of the Messiah, or Christ, which baptized these seers in the divine nature, the essence of Love."<sup>2</sup>

The "glorious glimpses" of Truth and Love that had been afforded the patriarchs and prophets were an everyday vision to Christ Jesus. His perception of Truth was not fragmentary, not an on-again, off-again phenomenon. His works of healing and regeneration were the result of a constant awareness and steadfast acknowledgment of his Father's presence. His sense of the loving nearness of God is beautifully set forth in the parable of the prodigal son. Not only does the father in that story love and accept the repentant wastrel who returns after squandering his inheritance, but his love is large enough to detect and correct the envy of the dutiful son who stayed home: "Son, thou art ever with me, and all that I have is thine."<sup>3</sup>

There are no conditions of time or place that must be met before we can become conscious of the loving and healing presence of Spirit—stand, as it were, on holy ground. But there may be moral conditions to be met, demands to relinquish habits of thought that retard spiritual growth—to develop instead Christly virtues of patience, courage, selflessness. "What doth the Lord require of thee," asks the prophet, "but to do justly, and to love mercy, and to walk humbly with thy God?"<sup>4</sup> We need not ask if a move to

a more favorable climate would improve our health. Only a move closer to God can do this. And there is no more propitious time for gaining a victory over material limitations than this moment.

When Jesus confronted the invalid at the pool of Bethesda, he healed him instantly.<sup>5</sup> It didn't matter that the condition had persisted for thirty-eight years or that Jesus made no effort to help him into waters that the man believed to have curative powers. Christian healing is not dependent on propitious moments or places or the supposed therapeutic properties of matter. Disease does not become more real or formidable because someone diagnoses it as chronic. It can always be healed *now*.

Mrs. Eddy assures us, "Science can heal the sick, who are absent from their healers, as well as those present, since space is no obstacle to Mind."<sup>6</sup> But nowhere in her published writings does she use the expression "absent treatment." Treatment in Christian Science is fundamentally an acknowledgment of the presence of God. It is His presence and only His presence—the *omnipresence* of Mind—that heals, whether practitioner and patient are in the same room or separated by oceans and continents—or, indeed, whether one of them is on the moon.

The everywhere of God's presence transcends finite localities. He can never be limited to any point in time or space. Even an effort to conceive of Him as simultaneously present in a great number of places is an attempt to transform the infinite into the finite. God can never be located by coordinates of latitude and longitude but by exercising spiritual sense. And if He cannot be comprised in three dimensions is it any more likely that He could be contained in thirty—or three hundred? Extension of the finite does not enable it to contain infinity.

God is everywhere we are, not because He is in us but because we are in Him. In theological terms, God is both immanent and transcendent. The two concepts must be wedded in theology because God is not a duality; He is One. Immanence divorced from transcendence would tend to describe an indwelling but personalized, subdivided, and limited deity; while the idea of transcendence, by itself, would lead us to conceive of God as a remote being concerned only with affairs of universe-shaping proportions. He can be recognized as both the Principle of the universe and the



loving Father. The manifold Godhead, the eternal Father-Mother, is All—all power and all presence.

Divine metaphysics is transcendental—it transcends the sphere of the senses—but it does not disorient us in the world of alarm clocks and calendars, appointments, maps, and bus schedules. To have one's spiritual bearings is to have an anchor, a base, in reality that helps to control the often purposeless drift of human busyness.

Our experience can be improved and enriched by the vitalizing inflow of spiritual inspiration as we turn aside in the midst of our activities to entertain, as Jesus did, the sustaining presence of the divine Mind. Without any expectation of a single, prodigious leap from earthly bustle to heavenly calm and perfection, we can nevertheless take one step at a time on our equivalent of Jacob's ladder, encouraged by Mrs. Eddy's observation, "One moment of divine consciousness, or the spiritual understanding of Life and Love, is a foretaste of eternity."<sup>7</sup>

<sup>1</sup> See Gen., Chap. 28; <sup>2</sup> *Science and Health with Key to the Scriptures*, p. 333; <sup>3</sup> Luke 15:31; <sup>4</sup> Mic. 6:8; <sup>5</sup> See John 5:2-9; <sup>6</sup> *Science and Health*, p. 179; <sup>7</sup> *ibid.*, p. 598.

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## Two complete opposites

# Christian Science and Occultism

EVELYN M. S. DUCKETT

Sometimes people tend to confuse Christian Science with occultism, but the two are completely opposite, both in standpoint and in application. Christian Science is Christian, as its name indicates. It explains the spiritual law behind the life and healing work of Christ Jesus. It shows God to be all-power, wholly beneficent divine Love, whom Jesus called Father. And it shows man to be the child, or expression, of divine Love—of good only.

In contrast, occultism is the exploitation of mankind's superstitious belief that hidden, mortally mental powers exist, capable of producing what purport to be good as well as evil material effects. Even when its practice is free from sinister undertones, it often involves the attempt to gain power and control over the individual through mental manipulation. Mrs. Eddy writes: "The march of mind and of honest investigation will bring the hour when the people will chain, with fetters of some sort, the growing occultism of this period. The present apathy as to the tendency of certain active yet unseen mental agencies will finally be shocked into another extreme mortal mood,—into human indignation; for one extreme follows another."<sup>1</sup>

People sometimes suppose that witchcraft belongs to the past, and that occultism is something that no longer concerns us much. But thought processes don't change unless their purpose and motive and method are understood. Only when these are brought out into the open so that everyone can see what seems to be at work can both apathy and indignation be left behind and ignorance and superstition be replaced by understanding and reason.

The power of God, omnipotent good, is always available to do just this in current experience. The purpose of Christian Science is always to liberate and bless, never to enslave, harm, or dominate. It is applied through prayer to God, not through thought transference between individuals. Prayer is power, but not personal power. It represents the power of good, of God, always infinite, always available, always acting to permeate and bless human activities.

Prayer in Christian Science is not a ritual repetition of words designed in some mysterious way to bring an intervention of divine power. Nobody can use the power of good to promote his own personal ends, but anyone can let the power of good use him and his activities for the purpose of promoting good. Then everyone concerned is blessed.

The effect of such prayer is to align individual thought with infinite, impersonal good, and to deny evil any mind, any intelligence, any power, or any mental agency through which to work. Prayer in Christian Science disarms the belief in, and the seeming effects of, malicious motives and frustrates their implementation. And this prayer deepens and strengthens mental energies that are working for



good by showing them to be the outcome of the one divine Mind, or God, asserting itself, rather than the product of limited, mortal minds struggling to expand themselves through their own power.

Christian Science explains that man is not a mortal with a mind of his own, torn between good and evil, longing to be blessed but afraid of being cursed. Man is the beloved son of God, continually supported and empowered by divine Love. There is nothing mystical about the unity of God and man in Christian Science. It is a direct, simple relationship, like that between a loving father and his children, or the sun and its rays.

The Bible gives several illustrations of the contrast between spiritual thought derived from divine Mind and material methods of mental manipulation. In the Old Testament, when Balak ordered Balaam to curse the children of Israel, Balaam replied: "How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied? . . . Must I not take heed to speak that which the Lord hath put in my mouth? . . . Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it." <sup>2</sup>

According to the New Testament accounts, Jesus cast out demons on various occasions, as well as foiling hostile scheming against himself. And we read in the book of Acts that after witnessing Paul's healing work and the failure of the exorcists to imitate it, "many of them also which used curious arts brought their books together, and burned them before all men." <sup>3</sup>

The power of God, omnipotent good, can still be enlisted in current experience. Mrs. Eddy writes in *Science and Health*, "Christian Science goes to the bottom of mental action, and reveals the theodicy which indicates the rightness of all divine action, as the emanation of divine Mind, and the consequent wrongness of the opposite so-called action,—evil, occultism, necromancy, mesmerism, animal magnetism, hypnotism." <sup>4</sup>

What occult practices do is to develop manipulative processes that prey on ignorance, fear, and superstition in both instigator and victim, at both conscious and subconscious levels. God, however, is All, and is the only real consciousness. Because He is All, mortal mind manipulation of every kind is powerless and can be so proved. What Christ Jesus did was to imbue thought with the Christly



qualities of God-derived wisdom, love, and faith in good. What Christian Science does is to show that this Christ-power is still available to everyone through the prayer of right desire, spiritual understanding, and total reliance on God.

<sup>1</sup> *Science and Health*, p. 570; <sup>2</sup> Num. 23:8, 12, 20; <sup>3</sup> Acts 19:19; <sup>4</sup> *Science and Health*, p. 104.

# How to Impersonalize Evil

GLORIA NOVAK CHRISTENA

If someone told you an uncomplimentary story about a fine friend of yours—and you knew that the one telling the tale didn't like your friend—wouldn't you be suspicious of the story? Wouldn't the knowledge of your friend's goodness and integrity incline you to defend him vigorously and show up the tale as a falsehood?

One who knows the truth of God and His creation as revealed in Christian Science is less likely, in light of his spiritual understanding, to be fooled by lies about people. According to the true account of creation, described in the first chapter of Genesis, God created all and made it good. Therefore, while we can't disregard evil either in ourselves or in others, we can see that in truth, any testimony about man that isn't good and pure is a lie!

Christ Jesus called the devil "a liar, and the father of it."<sup>1</sup> Without condoning it, we too can see that every appearance of evil in ourselves or our fellowman is actually a lie told by the liar, and not a reality.

But oh, how easy it is to go along with the lie rather than help others through our scientific denial of it! It is so tempting to pin a personal label on the errors we see. This is especially true in the case of character faults and personal peculiarities. We assign the

fault to the individual as evidence of poor character, insufficient intelligence, or unattractive personality rather than understanding the total unreality of evil in any shape or form.

We may even go a step farther and attribute the fault to heredity, environment, or education, telling ourselves that we are being charitable because we're not blaming the individual himself.

An acquaintance with whom I was frequently in touch showed some personality traits and faults of character that I found disturbing. I began to dread each encounter. The problem was intensified by the fact that others I knew expressed the same thought about this individual, which seemed to give weight to my opinion. I was aware that my attitude wasn't at all consistent with my profession of love for all of God's creation, but the faults seemed so real that I often found myself dwelling on them and hating myself for doing so.

I realized that the problem had to be dealt with, and I began to pray in earnest for spiritual light. I came across a statement by Mrs. Eddy that held my attention. Speaking of the nature of evil as typified in the Bible by a serpent, she writes, "From the beginning to the end, the serpent pursues with hatred the spiritual idea."<sup>2</sup> With great clarity I suddenly realized that the faults I was attributing to this acquaintance were not personal at all—either as the other's doing or as my seeing. They were nothing more than the serpent's hateful lies about man, the spiritual idea of God.

I saw that there really wasn't a personal evil—either the other individual's fault or my faultfinding—but just one impersonal lie, or serpent, tempting me to believe that the man God made is imperfect, and tempting the other person to express qualities that were demeaning. I also saw clearly that the only way to defeat this lie was to refuse to accept it either as my thought or as someone else's. I knew the truth of the situation to be in accord with Mrs. Eddy's statement in *Science and Health*, "Man's spiritual individuality is never wrong."<sup>3</sup>

This realization brought wonderful freedom. Our next contact was genuinely happy and even affectionate, and I have never since felt that oppressive sense of personal disapproval. Instead, I have been able to look past the faults—that is, know their unreality—and see God's child, pure and lovable.

Christian Science refutes any tendency to close our eyes to evil.

But when we see the completely impersonal nature of evil as the serpent pursuing with hatred the spiritual idea—as a boastful and presumptuous lie about God's creation—we'll be well on the way toward seeing creation as it truly is and really loving our neighbor as ourselves. We'll be contributing mightily to the brotherhood of man and the peace of the whole race.

<sup>1</sup> John 8:44; <sup>2</sup> *Science and Health*, p. 564; <sup>3</sup> *ibid.*, p. 491.

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# God's Unerring Guidance

ROBERT JOHN ROBERTS

Declared unneeded at a time when employment vacancies of any kind seemed nonexistent, I was bewildered, depressed, and fearful. The outlook appeared black indeed. Domestic obligations worried me. Success and security seemed an unrealizable dream. To look around for another job seemed like seeking the impossible, for trade depression was widespread. An invitation to join with two friends as partner in a business venture appeared unwise and devoid of any possibility of success.

Having been introduced to Christian Science earlier and having learned a little of its teachings, I turned to God and prayed for comfort and guidance. Almost immediately prayer changed my mental outlook. The thought of calamity vanished, and I was brought to see that the circumstances were anything but a tragedy. Rather they were an opportunity to put into practice the business ideals I had cherished from my school days.

A new world opened for me, overflowing with genuine hope and confidence. My gratitude knew no bounds. Knowing I had been divinely guided, I at once accepted the invitation of my two friends. The wisdom of following this guidance was proved beyond



any doubt by the eventual success of the venture—success even when the material conditions were forbidding and when the outlook could not have been more discouraging.

Truly the end of mortal man's tether or finite resources is not infrequently the beginning of his closer, conscious walk with God. So it was with me. The Psalmist says of God, "Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness."<sup>1</sup>

But, some may say, we have often prayed to God for His aid and guidance when we were in trouble, and have received no answer. In such cases it would be wise to thoroughly examine our approach. Is it halfhearted and colored by doubt whether God will respond? Do we conjure up how He should or may answer, or are we open-minded enough to follow His guidance even though it appears to be in conflict with our preconceived notions or with the evidence of material conditions? Are we really willing to be guided by Him rather than by self-will?

Turning to God in the spirit in which very young children often turn to parents for their loving guidance and care helps us to understand the mental outlook that must accompany our prayerful approach to God. The guiding hand of God in every aspect of our day-to-day activities awaits but our readiness and willingness to yield our faulty concept of life to His ways. God-guided steps lead to a more secure sense of life, peaceful and worry-free. Let us not be misled by the mortal impression that we can of ourselves make infallible decisions. Christ Jesus, the Way-shower, said, "I do nothing of myself."<sup>2</sup>

The teaching of Christian Science explains that man is the idea, or direct expression, of God, divine Mind; therefore he is in his true being inseparable from the guidance of God. By its very nature, material sense, unaware of this Principle, or guiding and governing power and presence, would ever lead the spiritually unenlightened and troubled heart away from God, instead of to Him. Individually and collectively this unerring guidance is ever available to bring to light the kingdom of heaven here and now. Indeed, "Man's extremity is" ever "God's opportunity."

Guided by self-will instead of by divine Love, we could find ourselves in the darkness of bewilderment instead of in the light

of joyous thanksgiving. When our view of life is in conformity with reality or Truth, and not contaminated by the vain and misleading errors of mortal thought, the naturalness of Love's guidance will become more evident. Confused thinking, which is the result of fear, doubt, and indecision with its ill effects, will cease to be a stumbling block. Retracing our footsteps and indulging in vain regrets are avoided when thought is divinely guided.

In view of man's inseparability from God, divine Mind, as His direct expression or idea (perfect cause and perfect effect, as set forth in the Bible and as explained in the teaching of Christian Science), discord of any kind is a sure indication that this harmonious relationship is not being maintained in thought.

How logical and natural to turn prayerfully to divine Mind for guidance! An essential constituent of this prayer, in fact of all prayer, is humility. This quality naturally shone through the life and the works of Christ Jesus. His clear understanding of man's relationship to God brought it forth.

Every problem confronting mankind finds its seeming basis in the erroneous conclusion or false belief that man is an entity existing apart from God. When this falsity is corrected by spiritual education and enlightenment, and one is governed and guided by God, he is on the path to a life free from every inharmony. No matter what the nature of a problem—be it unemployment, disease, lack, loneliness, or any other discord—this Science, understood and applied, will lead one to the perfect and permanent remedy: Truth.

When it is said that discord or inharmony of any kind is the result of one's entertaining an incorrect view of life, this explanation seems incredible to thought untouched by spiritual inspiration. Yet measurably understanding God and His perfect creation and being governed and guided in accord therewith will eliminate doubt as to the accuracy of this explanation. Mrs. Eddy writes in *Science and Health*: "Man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love."<sup>3</sup>

God's unerring guidance is here for our acceptance. With our mental gaze turned in the right direction, we can order our lives

in accord with God's design. The result will be progressive freedom from evil or discord. To accept the loving invitation of the master Christian is true wisdom: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."<sup>4</sup>

<sup>1</sup> Ps. 30:11; <sup>2</sup> John 8:28; <sup>3</sup> *Science and Health*, p. 106; <sup>4</sup> Matt. 11:28, 29.

## Conformed to God's image

# Discovering Ourselves

FRANCES M. GIBSON

It is up to each one to find and to be his or her real self. Through the study and application of Christian Science we can daily experience the triumphant and joyous unfoldment of this real self. We can begin to perceive and understand that the true and real identity of man and his inseparability from God is the Christ, which Jesus lived and demonstrated.

This identity includes all good and only good. In the Bible we find this statement: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."<sup>1</sup> Worldly knowledge cannot aid us in understanding our true natures, for it "knoweth us not." Spiritual understanding comes through the Christ, Truth, and through the spiritual teachings of the Bible and Christian Science. Then we "see him as he is" and are conformed to God's image.

Christian Science teaches that God is both the Father and Mother



of man, thus unveiling more clearly than ever man's high estate of sonship with God. Mrs. Eddy writes in the Christian Science textbook, *Science and Health*: "Christian Science separates error from truth, and breathes through the sacred pages the spiritual sense of life, substance, and intelligence. In this Science, we discover man in the image and likeness of God. We see that man has never lost his spiritual estate and his eternal harmony."<sup>2</sup>

As we apprehend the true nature of God, we see that, as Mrs. Eddy tells us, "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love."<sup>3</sup> We begin to understand that man's present status as the son of God means that he is the reflection of God's divinely mental qualities and is therefore intelligent, loving, perfect. Our search for God expands to include our discovery and realization of man in his true identity, perfect and complete.

The textbook explains the teachings of the Bible and brings to light man's true, eternally-present identity as the son of God. Christian Science separates the chaff from the wheat in human consciousness. False, material beliefs concerning man's origin and existence give way to the true, spiritual concepts of man and the universe. A personal sense of self yields to the true idea of ourselves as the reflection and expression of God. Our true identity, man in the likeness of God, begins to unfold. This true identity—a complete and unique idea of God—includes every right idea necessary for fulfillment and has unlimited opportunity for good. Its unfoldment blesses all.

Individual unfoldment of true being constitutes the kingdom of heaven in us. As false, mortal selfhood is subordinated to this higher nature and we yield to our true relationship with God and to our own individual expression of the Christ, the kingdom of heaven (or reign of harmony within us) begins to be manifested in a more harmonious human experience. We find ourselves loving God supremely and recognizing that all the problems of the world have an answer in the discernment and unfoldment of the truth of God and of man as His image. Whatever appears as a need in human experience has its supply at hand in true consciousness, and this supply comes to light as the evidence of the recognition of our already established completeness as God's ideas.

We experience more of the unfolding of true, harmonious qualities as we begin to actively express these in our daily living.

The understanding of the true and complete identity of man leaves no room for jealousy, hate, resentment, fear, and clamorings over place or opportunity. True individual identity has its own orbit of opportunities and relationship. The orbit of each idea is maintained by God and cannot be invaded by another. We no longer need to peer jealously at the accomplishments of others; we are sufficiently and satisfactorily occupied with the expression of that which God has originated in our individual being. When we discover our real selfhood, we can honor and respect it because it includes nothing sensual or sinful, nothing egotistical or self-aggrandizing. Suggestions of material selfhood and of the presence of unlovely traits pass away as we yield to the divine nature. It is as stated in the Bible in Daniel's vision of a great image cast down by a stone "cut out without hands." The account goes on, "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."<sup>4</sup> The truth of being destroys everything unlike itself and reigns supreme in individual consciousness.

The recognition and acceptance of man's true selfhood as the beloved son of God, complete and spiritual, abundantly supplies our human needs—health, harmony, abundance, right activity. As self-will, self-love, and other negative qualities of mortal mind are exchanged for the attitude of childlike acceptance of true identity, then lack, limitation of any sort, and disease, with its physical symptoms, are seen to be only the manifestation of erroneous, illusionary mortal belief, resisting the unfoldment of our true being. As these waste places of consciousness give way to desirable, productive states of thought, the barren deserts of human experience called sickness, disease, limitation, and lack are transformed into the fruitful fields of health and abundance, of service, harmony, and all good.

The desire and willingness to be what God has made us to be is the prayer of unselfed love, which results in limitless blessings.

This was proved in the experience of a student of Christian Science, who treasured the desire to take class instruction and to enter the public practice. There was no apparent financial supply for this course of action, and the young woman felt helpless and inadequate. One day in desperation she said, "Father, I may not know how to be a practitioner, but I am willing to be my real self, whatever that is, and You can do whatever You want to with it." A great burden was lifted, and a sense of joy and peace replaced it.

Later that morning as the student went about her household duties, the thought came: "Go forward with your application for class." Personal sense argued, "But I don't have the money." The angel message persisted, and the student pulled the application form out of the drawer it had rested in for some months.

That afternoon the telephone rang and a government office where she had once worked offered her work for one month—not at a temporary employee's salary but at the salary she had earned when working regularly. A surrender to be her real self had immediately opened the way for class instruction in Christian Science, and as she was preparing the application she received her first call to give prayerful help to a friend.

Discovering ourselves is a natural outcome of pursuing the understanding of God and of man in His image and likeness and of the application of this understanding in human affairs. This discovery is a most unselfish, challenging, and highly rewarding endeavor. It lifts one higher and enriches and ennobles human experience. Mrs. Eddy writes in *Science and Health*, "This scientific sense of being, forsaking matter for Spirit, by no means suggests man's absorption into Deity and the loss of his identity, but confers upon man enlarged individuality, a wider sphere of thought and action, a more expansive love, a higher and more permanent peace."<sup>5</sup>

<sup>1</sup> I John 3:1, 2; <sup>2</sup> *Science and Health*, p. 548; <sup>3</sup> *ibid.*, p. 465; <sup>4</sup> Dan. 2:34, 35; <sup>5</sup> *Science and Health*, p. 265.



# "The earth is the Lord's, and the fulness thereof"

MABEL I. JOHNSON HUGHES

In the Bible we read, "God saw every thing that he had made, and, behold, it was very good."<sup>1</sup> God made creation spiritual and perfect. Our progress in Christian Science corresponds to the unfolding of God's spiritual creation. "God said, Let there be light: and there was light."<sup>2</sup>

This light of Christ, Truth, comes to us as we seek it and constantly turn away from the material sense of things to the spiritual sense. We waken progressively from the belief of life in matter to the understanding of life in Spirit. And when spiritual reality starts to appear, we begin to ascend from the darkness of materiality into the sunshine of Truth; when we overcome the belief in a material creation, we become increasingly conscious of the spiritual creation—the only one there is.

It is sin—envy, jealousy, lust, dishonesty, revenge, rivalry, and selfishness, all only temporal—that appears to hide good from us. Error is only a dark shadow of thought that would hide the truth of our unity with God and His perfect creation. Nothing can really hide good from us. Our failure to acknowledge God in all our ways brings about apparent failure and the fear of failure. In belief, fear stops progress. But, Mrs. Eddy tells us, "Remember God in all thy ways, and thou shalt find the truth that breaks the dream of sense, letting the harmony of Science that declares *Him*, come in with healing, and peace, and perfect love."<sup>3</sup>

When we turn to God in prayer He supplies us with the right idea we need to heal any situation that presents itself. This was proved in my experience when I turned to God in prayer in a time of crisis.

We have a farm on which fifteen acres are devoted to the growing of grapes. Each year farmers dread destruction of their

crops by freezing, hail, wind, or drought. We have an annual contract with a national firm to ship our grapes for processing into juice and preserves. Early that spring, just as the sap began to come up in the vines, we had a very heavy freeze; the temperature dropped below zero. The commonly accepted law of mortal mind in such a situation is that the vines crack open and this kills the plant.

I knew there was a law of God applicable to this situation that would counteract every false law. I turned to God in prayer and found this wonderful statement of Mrs. Eddy's in *Science and Health*: "The only intelligence or substance of a thought, a seed, or a flower is God, the creator of it."<sup>4</sup>

I saw that intelligence is not in the ground; it is in Mind. God is the only creative power. Nothing could kill an idea of Mind, because it belongs to God. Nothing could keep the idea represented by the grapevines from unfolding. In the Bible we read that God "made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew."<sup>5</sup> Mrs. Eddy writes: "The seasons will come and go with changes of time and tide, cold and heat, latitude and longitude. The agriculturist will find that these changes cannot affect his crops."<sup>6</sup> All we need to do is believe—that is, to understand these spiritual facts and their power. When spring came, the vines burst into bud and the green leaves sprang forth as if nothing had happened. The growth was perfectly normal.

One day a friend of my husband's came to our vineyard and asked him how he did it. My husband just said we got a little help from above. The manager from the grape company saw we were going to have a good crop and told my husband we must have paid the preacher. He realized that something special had happened. No one could understand how there could be so many grapes after such a heavy freeze.

When summer arrived, drought came with dry, hot winds. The young and tender vines were showing signs of being affected. The leaves were turning yellow. Once again the suggestion of destruction came to us.

I again turned to God and the Bible and read these words about the man who trusts in the Lord: "He shall be as a tree

planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.”<sup>7</sup> That was my answer once again to prayer, and the message was for all people on the earth. Of course the grapes unfolded to their complete maturity, and we were able to ship them as usual.

The Bible is our guide when we seek that guidance. God’s law of love is being fulfilled for all His beloved children. Through this understanding of God we see God as the only presence, cause, and law. This lifts our thought to a higher altitude of appreciation. It is God’s business to manifest the abundance of infinite ideas. His business is overflowing with blessings for all who are receptive to them. God reveals Himself to us in a continual unfoldment of our oneness, or unity, with Him and His perfect spiritual creation. By gaining a right attitude of thought we can prove that God will give us the right idea in every situation. We reap the harvest after persistent effort to pray unceasingly. This is our part in bringing to light God’s creation and in working out our progress heavenward. Prayer helps activate our thought, lifting it from materiality into spiritual reality. Our need is for more spirituality, more Christliness and purity, more compassion and humility and love. We need to feel God’s love for all who come into our presence.

Everything belongs to God and He takes good care of it. “The earth is the Lord’s, and the fulness thereof.”<sup>8</sup> God’s law can be depended upon at all times and in every situation to be supreme. His law of unfoldment is ever present and can never be interfered with or obstructed. When this reality is understood, we rest in God’s omnipotence and see it progressively demonstrated.

<sup>1</sup> Gen. 1:31; <sup>2</sup> v. 3; <sup>3</sup> *Miscellaneous Writings*, pp. 175–176; <sup>4</sup> *Science and Health*, p. 508; <sup>5</sup> Gen. 2:4, 5; <sup>6</sup> *Science and Health*, p. 125; <sup>7</sup> Jer. 17:8; <sup>8</sup> Ps. 24:1.

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*Whoso trusteth in the Lord,  
happy is he.*

Proverbs 16:20



## PSALM

God teaches me.  
His teaching is heard in the quiet of meekness.  
It comes as a harmony of good thoughts within my  
consciousness.  
These God-thoughts have power.  
They reveal the perfection of all that God has made.  
As I accept them, I see clearly that imperfection  
is a belief, powerless, unreal.  
I am not afraid of it.  
Where imperfection seemed to be, I find perfection.  
It was there all the time.

Self-thoughts promise to carry me forward with great speed.  
They come as a rushing torrent that tries to silence  
quiet communion with God.  
When I listen to self-thoughts, I believe that I am  
a power, independent of God.  
I am exhilarated.  
Self-thoughts promise to carry me forward with great speed.

As I continue to listen, I begin to feel my life  
is out of control.  
I am dashed against the rocks.  
Exhilaration turns to fear. I reach out for help.  
Then I become humble and teachable again.  
I listen for the harmonious flow of God-thoughts.

I find they are still there.  
I realize they have always been there, waiting  
for me to listen.  
Gratefully I feel their gentle power.  
I begin to reject tumultuous self-thoughts.  
The flood is calmed.  
I feel the harmony and security of my at-oneness with God.  
A lesson has been learned.

MOVERLY ALDERSON SMITH



# Skating and Scoring

Udai Brenes Hoffberg

The year Eric was in sixth grade, he made the city travel team as starting center for his ice hockey team. He wasn't a particularly tough hockey player, but he was big and fast. It was said around the hockey rink that he had good hands—which meant he could handle his hockey stick neatly, even with the heavy leather gloves.

As center, Eric was expected to score and to be a playmaker. He had to pass to the other two forward players on his line so that they could score, too. Passing the puck while skating at top speed, with two defensemen from the other team closing in on you, or skating through the defense yourself to get a shot at the goal takes skill, speed, agility, timing, and courage.

Eric loved to hear the fans (mostly mothers and fathers, sisters and brothers) cheer for their players. He enjoyed the trips to Canada with the team. He even liked the before-game pep talks from his coach in the locker room while the boys suited up. The whole team reveled in the after-game teasing while they munched apples from the basket the coach always brought.

But then things went sour. Somehow Eric couldn't get the puck into the net. His passes to the other boys on his line were either too short or too long. Now before a game he seemed to have a knot in his stomach. After the game the teasing in the locker room wasn't fun. It felt more like insults and jeers—and from his own teammates. The fans weren't cheering either. They were yelling at him!

Discussing the problem with his mother, Eric realized he had better get busy and pray. His mom said she'd help him. They got out Eric's Bible, and *Science and Health* by Mrs. Eddy—two books they knew would give them an answer to this or any problem.



It wasn't long before Eric was reminded of what Christ Jesus had to say about doing things on your own: "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise."<sup>1</sup> This is what Christian Science means when it teaches that man is the reflection of God, Mind. Like Father—like son. Mrs. Eddy says, "Mind produces all action."<sup>2</sup>

Eric suddenly saw he had been skating and scoring for the team and for himself—and not for the glory of God. He began to think about the last line of the Lord's Prayer—"For thine is the kingdom, and the power, and the glory, for ever."<sup>3</sup>

The next game was a home game and a big crowd turned out. Eric didn't forget what he had glimpsed about the allness of God. He stopped thinking of himself as the team's high scorer and began to think about expressing God. Skill, speed, agility, timing, courage—all of these qualities come from God and are ways we express His excellence.

His first turn on the ice, Eric took a pass from one of his own defensemen and lifted the puck right over the goalie and into the net. The next change-up, he and his left wing raced down ice together. Eric got off a hard pass and put the puck on the end of his teammate's stick. The boy shot. Another goal! Four more teammates scored. They used to expect Eric to do the scoring. Now everyone was scoring! More of God's excellence being expressed!

Finally, in the last period, Eric got by the opposing defensemen. There was nothing between him and the goalie but a long stretch of ice. Coming down ice fast Eric got off a low, hard shot which spun right by the goalie and the game was won!

Eric had discovered the difference between being a hockey player who is a Christian Scientist and being a Christian Scientist who plays hockey.

<sup>1</sup> John 5:19; <sup>2</sup> *Science and Health*, p. 419; <sup>3</sup> Matt. 6:13.

# Editorials



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NAOMI PRICE  
Associate Editor

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## Prayer That Makes a Difference

Prayer of the right sort is never in vain. It always helps the one who prays as well as the object of the prayer—if this is being offered for another. True prayer uplifts and purifies human thought and brings it into harmony with divine law. Then, since our earth-life is the objectification of thought, this prayer results in uplifting, purifying, and making more harmonious our daily affairs. It cannot fail to have a healing effect on them. It always must make a difference for the better in human experience.

True prayer is based on an understanding of the goodness of God, Spirit, the one creator and supreme governor of the universe and man. It is supported by faith in the all-power of Love, and its motive is selfless. The one who prays should not be aiming to get some material benefit for himself or for another. Rather should he have the sincere desire to see God's will established on earth in goodness and harmony as it is being done in heaven.

Mary Baker Eddy, who learned at a very early age the power of prayer, writes in *Science and Health with Key to the Scriptures*: "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love. Regardless of what another may say or think on this subject, I speak from experience. Prayer, watching, and working, combined with self-immolation, are God's gracious means for accomplishing whatever has been successfully done for the Christianization and health of mankind."<sup>1</sup>

If the demands of true prayer seem stringent and beyond our present capabilities to fulfill, we should not be discouraged. The

power of prayer is so dynamic and decisive—and so vast—that even though few people in all history can be said to have attained the heights of spiritual understanding, faith, and unselfed love, we can look back over the centuries and rejoice in a multitude of miracles that prayer has brought to humanity. These show that even a glimpse of truth in the thought of one who prays, a grain of faith, or a mere moment of selfless longing for God's will to be done, is often enough to endow his prayer with healing power.

The book of The Acts of the Apostles in the Bible indicates that the early Christians often healed seemingly hopeless physical conditions by turning to God in prayer. They cannot all be said to have attained even an approximation of the Christly understanding and exalted character expressed by their Master, yet they healed the sick, restored the lame to soundness, and even raised the dead through spiritual means as he did.

In many cases their faith in the power of prayer to heal must have been based as much on trust in Jesus as on an understanding of divine Principle. Those who had witnessed the power of his prayer to change human conditions from discordant to harmonious often invoked healing in his name. When Peter healed the man who had been bedridden with palsy for eight years, he said, "Æneas, Jesus Christ maketh thee whole: arise, and make thy bed."<sup>2</sup> And Aeneas did arise—immediately.

But Peter also proved the power of his own prayer. When Dorcas, otherwise known as Tabitha, died, and he came to the house where she lay, he "kneeled down, and prayed; and turning him to the body said, Tabitha, arise." And the account goes on, "And she opened her eyes: and when she saw Peter, she sat up." Here was evidence indeed that Christian prayer makes a difference in human experience. "And," the story concludes, "it was known throughout all Joppa; and many believed in the Lord."<sup>3</sup>

There is no mystery about the healing action of prayer on human minds and bodies. Christian Science explains it. When through prayer Christ, Truth, is acknowledged, it destroys the false images of mortal thought that are outwardly manifested as disease and discord. The understanding of the spiritual nature and the perfection of the universe and man as created by God, infinite good, then replaces discord-producing concepts with true ideas of perfect being.



The realization that Life is divinely perfect and eternal, incapable of being made discordant, then rules out the arguments of evil and mortality, refreshes consciousness, and restores right activity.

Anyone may prove that prayer is powerful in its healing action. Paul told the Christians in Corinth to be steadfast, knowing that their labor was "not in vain in the Lord."<sup>4</sup> If today our prayer seems unavailing, this may mean that we need to pray with more understanding, more faith, and more unselfed love of truth.

Over the past century it has been demonstrated by Christian Scientists many millions of times that Christian prayer heals—that it makes a difference in human affairs. This is only a beginning. The vast potential of prayer for the good of the race has hardly begun to be acknowledged. Surely, when it is more generally recognized, today's followers of the master Christian will set aside a much greater portion of their time and attention to praying and will put prayer first on the schedule of each hour's events.

NAOMI PRICE

<sup>1</sup> *Science and Health*, p. 1; <sup>2</sup> Acts 9:34; <sup>3</sup> vv. 40, 42; <sup>4</sup> I Cor. 15:58.

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## The Measureless Attraction of Spirit

Spiritual attraction is a divine force always in operation. Understood and demonstrated humanly, it draws us toward all good.

Most of us would rather attract than repel. Some of us may be looking for a right life partner. All of us want friends, colleagues, people we can happily work with or for. On the wider scene of community and national life anyone who is to exercise effective leadership must be able to attract and hold supporters.

But what if we seem without attraction? Does it mean having to settle for this as best one may? Or can attractiveness be developed? It is not so much a question of developing this quality as of discovering it already present. An understanding gained in Christian

Science that God, Spirit, is the source of all attraction and that man is the individual expression of Spirit can help every one of us to find the infinite attraction of Spirit unfailingly working in us to bless ourselves and all around us.

Christ Jesus drew men and women to him. The elders in the temple delighted in his youthful wisdom; little children appear to have enjoyed his company. He clearly indicated what it was that attracted people. Behind his wise and compassionate words, behind his healing of bodies and restructuring of character, behind the strong rebukes he aimed impartially at followers and critics, was the power of his heavenly Father, the one infinite all-good Spirit, his divine Principle, Love. He could do nothing of himself, he said, but "the Father that dwelleth in me, he doeth the works."<sup>1</sup>

Mrs. Eddy identifies the source of true attraction as Spirit, God. She writes: "There is but one real attraction, that of Spirit. The pointing of the needle to the pole symbolizes this all-embracing power or the attraction of God, divine Mind."<sup>2</sup> She also says, "Adhesion, cohesion, and attraction are properties of Mind."<sup>3</sup> And her capitalization of "Mind" indicates she is speaking of the one infinite divine Mind, God.

True attraction, then, the attraction that draws us all to God and to one another for our mutual blessing, is in operation everywhere and always as an all-embracing power exercised by divine Mind. Like Christ Jesus, every single one of us can feel the beneficent action of this power in the degree we accept divine Mind, God, as man's only Mind. It can bless both individual and community life.

But it's essential to distinguish clearly between this spiritual attraction and the counterfeit attraction or personal magnetism that claims to operate through matter or through a material and finite personality. This personal magnetism, whatever temporary advantages it may appear to offer, leads only to domination and tyranny, and finally to frustration and disruption. Based on the lie that life and intelligence are expressed through the medium of matter, it is the exact opposite of spiritual attraction based on the spiritual fact that life and intelligence derive wholly from Spirit. It operates as a backward, downward, and disruptive drag on any activity or relationship where it is allowed to enter.

If we are ever tempted to exercise this personal magnetism ourselves or to submit to its exercise by others, our defense is to turn in thought wholly to Spirit, to acknowledge divine Spirit as the only attraction and the only controller of the universe. We can recognize there is in reality no personal magnetism, because the one spiritual attraction is not in matter or in finite personality. The measureless attraction of Spirit, when acknowledged in this way, counteracts and frees us from all other so-called attraction—of bad habits, unhelpful company, mesmeric fear, or aggressive materialism.

A Christian Scientist was asked by a telephone pollster what quality she looked for first in a man. After a moment's consideration she replied, to the pollster's obvious surprise, "Spirituality." Spirituality, the reflection of Spirit, is a potent and attractive quality. Expressed in an individual human being, it gathers around it and brings to focus other moral and spiritual qualities, as white light blends together the rich and varied colors of the spectrum. The clear radiance of spirituality includes love and joy and peace, unselfish modesty and integrity, purity and courage, and countless other such qualities. Its shining is an attractive influence able to reach to the ends of the universe.

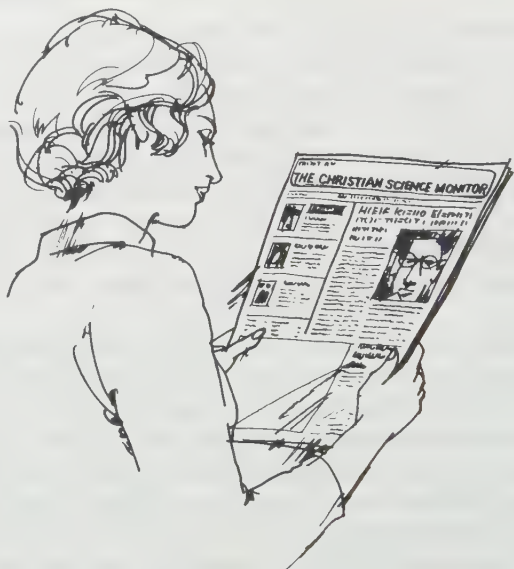
Jesus, who said he could do nothing of himself, said too, "And I, if I be lifted up from the earth, will draw all men unto me."<sup>4</sup> As we recognize our wholly spiritual base and live our spirituality as best we know how, we will all of us express the attraction of Spirit and respond to it in whatever manner will most bless all concerned.

Not only the individual is blessed by this right understanding of attraction. In today's world disruption and fragmentation are pervasive threats to the family unit, to societies, and to nations. So it is necessary to identify and put to good use the countervailing forces and patterns that hold things together. Christian Science correctly classifies these, not as material or personal, but as belonging to divine Mind and Spirit. So acknowledged, they can be utilized to counter whatever would draw individuals and societies away from spiritual good and its appropriate expression in daily living.

PETER J. HENNIKER-HEATON

<sup>1</sup> John 14:10; <sup>2</sup> *Science and Health*, p. 102; <sup>3</sup> *ibid.*, p. 124; <sup>4</sup> John 12:32.





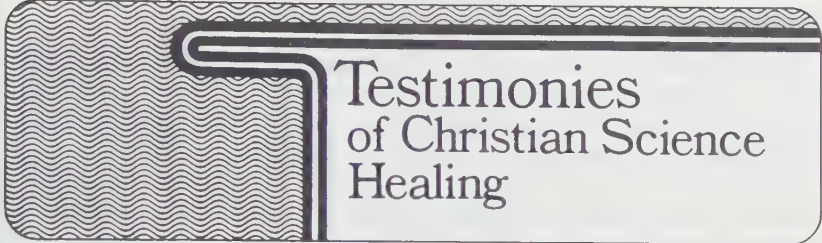
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## Testimonies of Christian Science Healing

[Original in German]

To me Christian Science is the “pearl of great price” (Matt. 13:46), of which Christ Jesus spoke in one of his parables. I consider it of highest worth.

It was thirteen years ago when I was to be operated on for the fourth time and my hospital bed was already reserved. On one of those days a dear friend said to me, “You don’t have to undergo an operation.” Indeed, it was not necessary. For through her I became acquainted with a Christian Science practitioner, and in a few weeks I was healed of a displaced organ.

On my first visit the practitioner explained to me in a wonderful way the first account of creation in the Bible, in the first chapter of Genesis—the spiritually complete creation in which all creation expresses the perfect God. The feeling that in reality all is good, created in God’s likeness, gave me joy and peace. The hold of corporeal sense had been broken! I had only the great desire to learn more about God—as He is understood in Christian Science.

As a result of the prayerful support of the practitioner when difficulties would assert themselves, I gained a better understanding of how to reject these as not belonging to reality. In fact, it was so simple, and yet it was a while before the error, the false concept, disappeared from my consciousness—nowhere else could it maintain its presence—and the true condition came to light. But I have always been grateful for this period of growth, for I learned that

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The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—THE EDITORS.

time is nothing in comparison with what one gains through consistent, persevering, prayerful metaphysical work.

In the years following this we have had in the family healings of hemorrhages, glandular trouble, and thrombosis.

Eight years ago I was healed of anemia. It was shortly before a holiday trip to another country that signs of exhaustion and loss of weight manifested themselves in me. I called a practitioner to support me, then set out on the trip—equipped with the Bible, *Science and Health with Key to the Scriptures* by Mary Baker Eddy, and the *Christian Science Quarterly*, in order to daily study the Lesson-Sermon. I was very grateful that during the entire trip, several weeks, I was at no time a burden to my traveling companions. This was observed and much appreciated by one who traveled with me, a friend, who was not a Christian Scientist.

Home again, I called on the practitioner, and we then together met the belief of exhaustion with the truth that there is only one power, God, and that strength is natural to man as His reflection. Then we spoke about the spiritual meaning of blood (*Science and Health*, p. 25): "The spiritual essence of blood is sacrifice," and what it is that must be sacrificed or given up. The practitioner said, for example, that Christian Science requires no material rites of sacrifice, for "the demands of God appeal to thought only" (*ibid.*, p. 182). The false theological concept of man as a mortal had to be sacrificed, given up.

Through the metaphysical work of the practitioner, an abundance of beautiful thoughts came to me. One was that the ideas which constitute man in God's image are always perfectly coordinated and express harmony and peace. I rejected the medical theory which asserted the contrary—that man is material and that the poor condition of my blood had become dangerous to me. I was not completely healed, however, until I more fully perceived my real selfhood in God's image and likeness. It became clear to me that this true spiritual nature had always been mine and had had unrecognized guidance and control in my affairs. This thought touched me very much.

I simply cannot imagine a life without Christian Science anymore, as Science gives it deep meaning, greater usefulness, and an abundance of joy and beauty, to which belong, among other



things, membership in The Mother Church and a branch church, and class instruction, which is so uplifting and important for spiritual progress. Since I have gained an understanding of God and my true nature in the divine likeness, every day is a day of thanksgiving in my heart.

(Mrs.) WALTRAUT WICHERT-WINTER  
Kronberg, Federal Republic of Germany



Very humbly I express gratitude to God for the revelation of Christian Science given to mankind through Mrs. Eddy, who established the Christian Science movement.

In 1937 I was going through deep waters and was convinced that God was too far away to hear my prayer or know my needs. I was compelled to dispose of all the contents of our home and move into a boardinghouse. Though the change reduced my expenditures, it was not long before I fell into arrears with the monthly rent, as my business continued to be inactive.

A Christian Science friend, quite unaware of my predicament, called to see me and endeavored to change my way of thinking, and in so doing convinced me that there is a God who loves and cares for us all.

The reading of *Science and Health* by Mrs. Eddy did not give the immediate loaves and fishes that I felt I needed most, but it gave me encouragement to carry on and expect a brighter future with thought based on a more spiritual concept of God and His creation.

The proof of God's care, however, did manifest itself in a most wonderful way. One Saturday I had finished the day without a single sale. After paying for two tram fares to reach my home I was left with only threepence. Although it was a small coin, I was glad to have something to contribute to the collection in church on Sunday. I was not at all concerned about having to walk three miles to my business on the following Monday.

However, things did not work out as I had planned. My son, aged fourteen, asked me for threepence to buy a sports edition of the daily newspaper. When I had given him my last coin, my first

reaction was that I could not go to church. My desire was to be there, however. At about nine o'clock on Sunday morning, a man came to my door saying, "Here are the six shillings I owe you." Since that day I have had wonderful demonstrations concerning supply, as well as physical healings, but these have never given me greater inspiration than the "six shilling" experience. To me it has remained unforgettable and I have often spoken of it in order to help others.

In the twelfth chapter of Matthew we read (v. 29), "How can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house." The friend who first presented Christian Science to me helped me break down false pride and an unwillingness to see errors of belief. I have been very grateful to this friend, because in my "house," or consciousness, were many things that needed spoiling—correction and replacement with spiritual ideas.

Before I began to study Christian Science I suffered greatly from corns. I had no motorcar and my work required much walking, which became such a painful process that I was often forced to return home to bathe my feet. When I had been studying Christian Science for only about six months, I attended my first Christian Science lecture. This must have been the message I needed, because when I knocked my foot against a chair a few days later, I felt no pain. On removing my footwear I saw the corns had all vanished, never to return since that day in 1938.

Another quick healing for which I am grateful was that of migraines. For years they had appeared periodically. The pain was severe and no medical practitioner was able to relieve it, although I obeyed instructions and took numerous prescriptions. It was to no avail. One day as I was approaching the dining room of my hotel for the evening meal, I felt a headache coming on. I had to pass the room in which the telephone was situated. I entered and called a friend for Christian Science help. He promised it immediately, saying, "You need not suffer this anymore." By the time I had reached the dining room the pain had gone. Since that day I can truthfully say that I have not had the slightest pain in my head.

A third healing occurred in 1971. Soon after getting up one morning I was stricken with severe pains in the stomach. I managed to get back into bed but felt I was passing on. My

wife was not at home at the time and I prayed that I should not die and give her the shock of finding me lifeless. For two days I was too weak to use my voice to telephone a practitioner, but when I did manage to do so, I was healed quickly. Relatives who were not Christian Scientists remarked on the rapidity of the healing.

No wonder I am grateful for Christian Science and the practitioners who are so ready to help at all times.

Now at fourscore years and three I enjoy good health and am comfortably settled. To mention the many healings and the problems solved would fill volumes. I am grateful for membership in The Mother Church and in a branch church, and the privilege of class instruction.

I am indeed very grateful!

ABRAHAM I. KAPLAN

Durban, Natal, Republic of South Africa



I would like to tell of a healing I had just recently. I was fooling around in the house doing cartwheels, when all of a sudden I hit my foot on a metal table. I gashed the foot quite badly. Right then I declared the truth—that nothing bad could happen to a spiritual idea of God, which I really am.

After I washed the foot, I put some bandages on it. I prayed some more about it, then went to sleep, feeling no pain. The next day it felt all right to go to school. The school nurse looked at my foot and sent me home. My foot hurt. Dad and I talked about God. I then declared that “divine Love always has met and always will meet every human need” (*Science and Health* by Mrs. Eddy, p. 494). When I said that I knew I would be healed—I was, then and there. Just like that! I am so grateful for this and many other healings.

I am twelve years old and have just become a member of The Mother Church.

(Miss) LAURI MARKWITH

Everett, Washington

My daughter, Lauri, has had many remarkable healings, and

I am happy to verify this one. There was a deep cut along the side of her foot. It was bathed, cleaned, and bandaged. She went to school the next day, but was sent home by the school nurse, who thought there should be stitches. There was no infection.

That night Lauri and I discussed the truth of her real selfhood as God's child. She went to bed and read from the Bible and *Science and Health*.

The following morning (Saturday) she woke feeling so free that she wanted to go on a hike we had planned. We went, and she hiked along a mountain trail for a total of four or five miles, playing for much of the day with practically no discomfort. On Sunday I happened to look at the foot, and it was completely healed.

On Monday she went to school and was able to play in gym. The school nurse asked to see the foot and, according to Lauri, she could hardly believe it had healed so quickly.

We are both sincerely grateful for all our blessings and this truth that heals.

FRANK R. MARKWITH, III



It is important that I begin this testimony with an expression of deep appreciation for the Christian Science periodicals. A healing related in a recent issue of *The Christian Science Journal* brings to mind my own, one which took place some years ago and fills me with gratitude and appreciation as I recall it.

I had a busy household to tend, with school-age children and a husband active in business. Over a period of some months I seemed to grow increasingly weak, and weary to the point of exhaustion much of the time. I asked for help from a Christian Science practitioner and felt I was doing the best I could working with the truth, but I seemed to gain no ground physically. As we prayed, knowing man is created and supported by a loving Father, the practitioner pointed out many areas where I had cause for much gratitude: I was able under most circumstances to follow through on my daily duties and obligations. When I was not able to do all of it, I substituted gratitude for a sense of discouragement and failure—gratitude that I was surrounded by a loving family where



nothing was demanded of me that I was unable to accomplish, according to the law of God, who loves me and all.

During the winter months I was faced with a congestion that challenged my life. I remember calling the practitioner and crying through the phone, "I don't want to die." Her response with regard to eternal, inexhaustible Life, God, was so patient and strong, so full of encouragement. I continued trying to be grateful for everything good that touched my thought, however small, however large.

There were some milestones coming up for me and for our children, and I wondered if I would be able to take my part. I learned to turn it all over to God, "casting all [my] care upon him; for he careth for [me]" (I Pet. 5:7), to trust Him absolutely and to take one step at a time, holding fast to my true identity as a child of God.

The day came when all fever, all pain, all the symptoms of infection drained away, and I felt renewed. The weakness, the debility, whatever mortal mind would call it, disappeared in proportion to my continuing reliance on and perseverance in the truth and as I was able to say with conviction, "I don't care what mortal mind says, I know I am God's beloved child." During this time, except for a short period that I spent in bed, I had been able to exhibit normalcy to others. I am grateful to my husband, who was patient and understanding. Truly, all that I needed was always at hand.

Christian Science has touched and blessed every area of my life. I am so grateful for it.

(Mrs.) NADINE W. ALT  
St. Louis, Missouri



I have been a student of Christian Science for nearly fifty years and have been healed of back, leg, and wrist injuries, as well as a dislocated knee joint.

Some months ago, while preparing dinner, I suddenly felt I was losing consciousness. There was a chair just a few feet from where I was standing and I fell into it, vehemently declaring, "God is

my Life." I kept repeating these words over and over. Finally I was able to phone a Christian Science practitioner to pray for me.

As I did not seem to be improving, I called the practitioner several times. I asked her if she would make arrangements for me to go to the Christian Science Benevolent Association in San Francisco, California, as I felt it was necessary for someone to be with me. I am grateful to say that although I was carried into the Sanatorium, after two and a half days there, I walked out healed. From the moment I entered the Sanatorium there was no further nausea or feeling of losing consciousness.

I would like to tell of another healing I had recently. There is a portable oven on a shelf above my stove, where I store some aluminum baking pans when the oven is not in use. After using the oven and waiting for it to cool, I picked up the pans to put them back. When the pans made contact with the oven, I felt electricity going through my body from my head to toes. For a moment I could not release myself and seemed unable to move. However, immediately I had begun to repeat "the scientific statement of being" from *Science and Health* by Mrs. Eddy. The first part is (p. 468): "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all." I repeated this part again as far as the words, "God is All-in-all." I saw so clearly there was no power but God's. Then I heard myself saying, "Thank You, Father, for being here." At that moment I was released, and the pans fell to the floor.

As I walked over to a chair, I thought that maybe I should call a practitioner for help, since I could still feel some effects of the incident. Immediately the thought came, If God is here, He is all you need. For me this seemed the answer, and I sat quietly thanking God for His omnipresence. In a short time everything was as it should be.

Words can never express my gratitude to God for Christ Jesus, the Way-shower, and for Mrs. Eddy, who gave Christian Science to the world. I am grateful to be a member of The Mother Church and a branch church and to have had the privilege of Christian Science class instruction.

(Miss) ERIN C. WALLACE  
Palo Alto, California

## Words of Current Interest

Related to the Lesson-Sermon  
for February 29, 1976, in the  
CHRISTIAN SCIENCE QUARTERLY  
Subject: Christ Jesus

### The angel Gabriel (Luke 1:26)

The name "Gabriel" means "man of God," or perhaps "God has shown himself mighty," according to Hastings' *Dictionary of the Bible*. Gabriel stands "in the presence of God" (v. 19), revealing His will and purpose.

**There went out a decree from Cæsar Augustus, that all the world should be taxed (Luke 2:1)**

Modern translations generally refer to a "registration" or "census." A. E. Harvey in *The New English Bible Companion to the New Testament* explains Luke's picture of Joseph and Mary traveling for this purpose to Bethlehem: "One of the innovations of Augustus was to replace the existing somewhat haphazard system of taxation in the provinces of the Roman empire by a uniform system based on a census of the

population in each province."

**Behold the Lamb of God (John 1:36)**

In Jesus' day lambs were daily sacrificed in the temple in Jerusalem; "lamb" was a natural image for an offering to God. A lamb was often sacrificed to remove sin. It had to be spotless, without blemish.

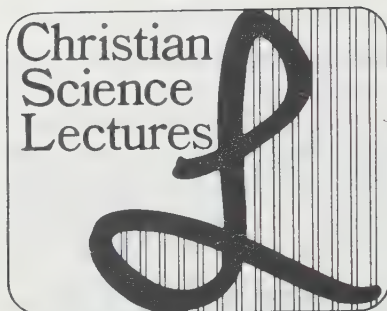
**How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria (John 4:9)**

Harvey notes that the distrust between Jews and Samaritans, closely related but differing in matters of custom and religion, was expressed by the time of writing of this Gospel in a Jewish decree that all Samaritan women were to be considered ritually unclean. A strict Jew would not drink from their household vessels. Hence *The New English Bible* translates the gospel words that follow: "Jews and Samaritans, it should be noted, do not use vessels in common."

**They . . . enlarge the borders of their garments (Matt. 23:5)**

All Jews, in accord with Numbers 15:37-40, had tassels with a blue-purple thread at the corners of the large squares of cloth they wore as mantles. These tassels were to signify holiness, dedication to the one God, and some Pharisees were apparently wearing extra large ones as if in evidence of greater holiness.

The Lesson-Sermons contain Bible references (King James Version) and correlative passages from "Science and Health with Key to the Scriptures" by Mary Baker Eddy.



Everyone is cordially invited to these free lectures.

‡ Indicates Children's Room available during lectures. Details should be obtained locally.

## ENGLAND

**AVON—Bath:** Church, Charlotte St., Queen Sq., 7.30 p.m., Mon., Mar. 15. "God's Power at Hand" (Alton)

**BERKSHIRE—Newbury:** Luker Hall, St. Bartholomew School, Buckingham Rd., 3.15 p.m., Sun., Mar. 14. "How to Love and Be Loved" (Alton)

**CLEVELAND—Stockton-on-Tees:** YMCA, Bath Ln., off Church Rd., 7.30 p.m., Thurs., Mar. 18. "Who Do You Think You Are?" (Livezey)

**GREATER MANCHESTER—Bury:** Church, Irwell St., 7.30 p.m., Fri., Mar. 19. "Who Do You Think You Are?" (Livezey)

**HEREFORD AND WORCESTER—Malvern:** Church, Albert Park Rd., 7.30 p.m., Fri., Mar. 19. "God's Power at Hand" (Alton)

**TYNE AND WEAR—Sunderland:** Monkwearmouth School, Torver Cres., Fulwell, 7.30 p.m., Tues., Mar. 16. "Who Do You Think You Are?" (Livezey)

**WARWICKSHIRE—Stratford-upon-Avon:** Church, 26 Ely St., 7.30 p.m., Thurs., Mar. 18. "What's Your Greatest Need?" (Alton)

**WEST MIDLANDS—Birmingham (Fourth):** George Cadbury Hall, Selly Oak Colleges, Bristol Rd., Selly Oak, 3 p.m., Sat., Mar. 20. "How to Love and Be Loved" (Alton)

**WEST YORKSHIRE—Halifax:** Church, Well Head Ln., 8 p.m., Thurs., Mar. 18. "Christian Science: Humanity's Link with God" (Plimmer)

**Huddersfield:** YMCA Theatre, St. Peter's St., 8 p.m., Mon., Mar. 15. "Who Do You Think You Are?" (Livezey)

**Keighley:** Victoria Hall, Victoria Park, Hall Ings Rd., 3 p.m., Sun., Mar. 14.‡ "Who Do You Think You Are?" (Livezey)

## WALES

**WEST GLAMORGAN—Swansea:** Dynevor School Hall, 7.30 p.m., Tues., Mar. 16. "God's Power at Hand" (Alton)

## FEDERAL REPUBLIC OF GERMANY

**Ludwigsburg:** Robert-Franck-Schule, Aula, 21 Alleenstr., 4 p.m., Sat., Mar. 20. In German. "Ever Protected" (Schindler)

**Remscheid:** Leibniz-Gymnasiums, Aula, 6 Brüderstr., 8 p.m., Tues., Mar. 16. In German. "Ever Protected" (Schindler)

## FRANCE

**Cannes:** Hotel Martinez, La Croisette, 4.30 p.m., Sun., Mar. 14. In English. French translation 3 p.m. "Use Your Spiritual Power" (Henderson)

## NETHERLANDS

**Amsterdam:** Church, 32 Richard-Wagner-Str., 3.30 p.m., Sat., Mar. 20. In English. Dutch translation 2 p.m. "Use Your Spiritual Power" (Henderson)

## REPUBLIC OF SOUTH AFRICA

**CAPE PROVINCE—Cape Town (First):** Sea Point Civic Centre, Main Rd., Three Anchor Bay, 3 p.m., Sun., Apr. 11.‡ "See It Like It Is" (Houston)

## AUSTRALIA

**VICTORIA—Melbourne (First):** Church, 340 St. Kilda Rd., 11 a.m., Fri., Apr. 16.‡ "The Family of Man" (Rogers)



## CHRISTIAN SCIENCE LECTURES

### VICTORIA (continued)

**Melbourne** (Third): Caulfield Arts Centre, 441 Inkerman Rd., bet. Orrong Rd. and Hotham St., North Caulfield, 8.15 p.m., Mon., Apr. 12.‡ "Become What You Are!" (Rogers)

**Shepparton:** Alex Rigg Theatre, Civic Centre, Welsford St., 3.15 p.m., Sun., Apr. 11. "Scientific Prayer" (Rogers)

## UNITED STATES AND CANADA

(February 28 through March 6, some earlier dates, and a later date)

### CANADA

**ONTARIO—Kitchener:** Public Library, Queen St., N., 8.15 p.m., Tues., Mar. 2. "What Are Our Values?" (Gladhorn)

### UNITED STATES

**ARKANSAS—Little Rock** (First): Church, Fourth and State Sts., 3 p.m., Sun., Feb. 29.‡ "Christian Science: Its Healing Practice" (Kenyon)

**CALIFORNIA—Bellflower:** Church, 9740 Park St., 3 p.m., Sun., Feb. 29.‡ "Why Spiritual Healing?" (McClain)

**Claremont** (joint lecture): Claremont Colleges, Garrison Theatre, Tenth and Dartmouth Sts., 3 p.m., Sun., Feb. 29.‡ "Your Unlimited Opportunities" (McGrew)

**El Cajon:** United Artists Theater No. 1, 277 Fletcher Pkwy., 11 a.m., Sat., Mar. 6.‡ "Let My People Go" (White)

**Hermosa Beach:** Church, Manhattan Ave. and 16th St., 11 a.m., Sat., Mar. 6.‡ "Where in the World Is God?" (McClain)

**Long Beach** (Third): Church, 3000 E. Third St., 11 a.m., Sat., Feb. 28.‡ "Your Unlimited Opportunities" (McGrew)

**Los Angeles** (Twenty-sixth): Church, 470 N. St. Andrews Pl. and Maplewood Ave., 3 p.m., Sat., Feb. 28.‡ "The Human and the Divine Economy" (White)

**Los Angeles** (Twenty-eighth): Church, 1018 Hilgard Ave., 8 p.m., Thurs., Mar. 4.‡ "Why Spiritual Healing?" (McClain)

**Newhall:** Junior High, 25015 Newhall Ave., 3 p.m., Sun., Feb. 29.‡ "The Evidence: True or False?" (Tyc)

**Newport Beach** (joint lecture): Cinema Theatre, 300 Newport Center Dr., E., 10.30 a.m., Sat., Feb. 21. "Why Spiritual Healing?" (McClain) Note change of title.

**Ojai:** Glasgow Playhouse, 145 E. Ojai Ave., 3 p.m., Sun., Feb. 29.‡ "The Human and the Divine Economy" (White)

**Reseda** (Forty-fifth, Los Angeles): Church, 6340 Lindley Ave., 3 p.m., Sat., Mar. 6.‡ "Stay on the Beam" (Tyc)

**San Jose** (First): Church, 1807 The Alameda, 10.30 a.m., Sat., Feb. 28.‡ "The Evidence: True or False?" (Tyc)

**Westminster:** Edwards Cinema, 6781 Westminster Ave., 10.30 a.m., Sat., Feb. 28.‡ "The Spiritual Viewpoint" (Correll)

**Yorba Linda:** District Library, 18262 Lemon St., 8 p.m., Thurs., Feb. 26.‡ "Where in the World Is God?" (McClain)

**COLORADO—Colorado Springs:** Church, 325 N. Cascade Ave., 11 a.m., Sat., Feb. 28.‡ "Liberation Through Christ" (Anwandter)

**CONNECTICUT—Torrington:** Church, 68 Wilson Ave., 3 p.m., Sun., Feb. 29.‡ "God Is Where You Are" (Girardin)

**FLORIDA—Cape Coral:** Country Club, 4003 Palm Tree Blvd., 11 a.m., Sat., Mar. 6. "Individualizing God's Power" (Pickett)

**Jacksonville** (Second): Garden Club, 1005 Riverside Ave., 3 p.m., Sun., Feb. 29.‡ "Loving to Live" (Curtis)

**Key West:** Church, 327 Elizabeth St., 8 p.m., Tues., Mar. 2.‡ "Your Right to Be Right" (Pickett)

**Orlando:** Church, 24 N. Rosalind Ave. and Wall St., 3 p.m., Sat., Mar. 6.‡ "Time Enough" (Wavro)

**Panama City:** Church, 1025 De Gama Ave. and W. 11th St., 3 p.m., Sun., Feb. 29. "Individualizing God's Power" (Pickett)

**Pompano Beach:** Church, 2400 N.E. 12th St., 8 p.m., Thurs., Mar. 4. "Your Right to Be Right" (Pickett)

**Tallahassee:** See local notice for place. 8 p.m., Thurs., Mar. 4. "Life Indestructible" (Curtis)

**ILLINOIS—Park Forest:** Church, Westgate and Westwood Drs., 8 p.m., Sat., Mar. 6.‡ "Protection Where Lions Lurk" (Wood)

**INDIANA—Logansport:** Church, Ninth and North Sts., 8 p.m., Thurs., Mar. 4.† "You're a Freeman!" (Linnig)

**MICHIGAN—Farmington Hills** (First, Franklin-Meadowlake): Old Orchard Theater, Orchard Lake Rd., north of 12-Mile Rd., 10.30 a.m., Sat., Feb. 28. "You're a Freeman!" (Linnig)

**Ferndale:** Church, Livernois Ave. and Cambourne, 4 p.m., Sun., Feb. 29. "Are You Resourceful?" (Linnig)

**MISSOURI—Kansas City** (Seventh): Church, 604 W. 47th St. Plaza, 8 p.m., Tues., Mar. 2.† "The Science of the New Man" (Anwandter)

**St. Joseph:** Church, 12th and Felix Sts., 8 p.m., Mon., Mar. 1.† "Liberation Through Christ" (Anwandter)

**NEW MEXICO—Deming:** Masonic Lodge Bldg., 1600 S. Eighth St., 3 p.m., Sun., Mar. 7. "Let There Be Light" (Williams)

**NEW YORK—New York** (Fifth): Church, 9 E. 43d St., 5.45 p.m., Fri., Mar. 5.† "God Is Where You Are" (Girardin)

**Syracuse** (First): Church, 728 E. Genesee St., 3.15 p.m., Sun., Feb. 29.† "What Are Our Values?" (Gladhorn)

**OHIO—Akron** (Second): Church, 50 Marshall Ave., 8 p.m., Thurs., Mar. 4.† "What Are Our Values?" (Gladhorn)

**Cleveland** (Fifth): Church, 11623 Lake Ave., 3 p.m., Sun., Feb. 29.† "Protection Where Lions Lurk" (Wood)

**Fairborn:** High School, 900 E. Dayton-Yellow Springs Rd., 11 a.m., Sat., Mar. 6.† "Peace Is Individual" (Linnig)

**Lyndhurst:** Church, 4807 Mayfield Rd., 8 p.m., Sat., Feb. 28.† "Protection Where Lions Lurk" (Wood)

**Mansfield:** Church, Marion Ave. and Wood St., 8 p.m., Fri., Mar. 5. "What Are Our Values?" (Gladhorn)

**Urbana:** Urbana College Community Center, S. High St., 8 p.m., Fri., Mar. 5. "Are You Resourceful?" (Linnig)

**Youngstown** (Second): Church, Hillman and Parkcliff, 8 p.m., Mon., Mar. 1.† "Protection Where Lions Lurk" (Wood)

**OKLAHOMA—Chickasha:** Church, 619 Iowa, 8 p.m., Tues., Mar. 2. "Christian Science: Its Healing Practice" (Kenyon)

**Duncan:** Church, Eighth and Ash, 8 p.m., Fri., Mar. 5.† "Liberation Through Christ" (Anwandter)

**Enid:** Church, 1306 W. Broadway, 8 p.m., Thurs., Mar. 4.† "The Liberating Protests of Truth" (Kenyon)

**Tulsa** (Second): Church, 2301 E. 15th St., 8 p.m., Thurs., Mar. 4. "Liberation Through Christ" (Anwandter)

**TEXAS—Bryan** (Society, College Station): High School, 3401 E. 29th St., 3 p.m., Sun., Feb. 29.† "What Is Life?" (Heafer)

**Dallas** (Sixth): McFarlin Auditorium, S.M.U., 3 p.m., Sat., Feb. 28.† "Christian Science: Its Healing Practice" (Kenyon)

**Garland:** High School, 310 S. Garland Ave., 8 p.m., Tues., Mar. 2.† "Let There Be Light" (Williams)

**Houston** (Seventh): Junior High, 5840 San Felipe, 3.30 p.m., Sun., Feb. 29.† "Safe in God's Care" (Williams)

**Kerrville:** Sunday House, 2124 Sidney Baker St. (Hwy. 16), 3 p.m., Sat., Mar. 6. "The Liberating Protests of Truth" (Kenyon)

**Lago Vista:** High School, 3 p.m., Sat., Feb. 28.† "Safe in God's Care" (Williams)

**San Antonio** (Third): Church, 2700 S. New Braunfels, 8 p.m., Fri., Mar. 5.† "Christian Science: Its Healing Practice" (Kenyon)

**WISCONSIN—Whitefish Bay:** Church, 721 E. Silver Spring Dr., 8 p.m., Fri., Mar. 5.† "Protection Where Lions Lurk" (Wood)

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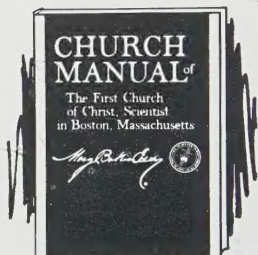
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